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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes." DOCTRINE AND COVENANTS 88: 86.

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CAN WE FORGET?

BY THE EDITOR

WHO OF US has not blamed at times our treacherous memories, which seem to hide what is most desirable to see at a critical moment? Who has not yearned for the power to make the past present when desired? Yet many, and I believe all at times, are thankful for the oblivion that casts its pall over much that we are glad to have forgotten.

It is said that a philosopher once exclaimed, "Oh, that the gods would grant me the power to forget!" Ah! how often do memories of the past arise, like ghosts at the feast, to harass and torment! The consciousness of opportunities neglected, of misdeeds committed; the knowledge of unholy thoughts, of cruel words, of sinful acts, how they invade our hours of otherwise pleasant repose, our seasons of enjoyment, and even our sacred periods of prayer. Gladly would we blot out from memory's book the record of many an occurrence in mind or fact, the recollection of which pricks and burns. The contemplative mind is thankful for the boon of present forgetfulness, and would not welcome the power of infinite remembrance.

MEMORY AND RECOLLECTION

Yet, I take it that when we declaim at memory for its fickleness and treachery, when we deplore our inability to recall a serviceable fact at the moment of need, we misplace our blame. It is not the memory but the recollection that is at fault. Memory is the library of the mind, wherein are stored thoughts, facts, incidents, that have entered into life's experience, laid away like books upon shelves. Not a volume is lost, not a leaf is consumed.

Unclassified they may lie in the disorder of habitual carelessness, dust-covered, and often eaten into by the moths of time, because we account them, and therefore neglect them, as of earth earthy; yet they are not destroyed, the pages are still legible. Recollection is the librarian, whose duty it is to place the volumes in position, the pages in order; and who, when roused from lethargy into which he so often falls, can bring them forth as required, brushing the dust from their edges, and spreading the pages clear and plain for our inspection.

Seek rather to cultivate the efficiency of recollection than that of memory; the latter is less amenable to control, it operates in spite of us, like the involuntary muscles of the body; the former may be trained to our service.

LIKE A PALIMPSEST

Think you it is possible to forget absolutely—to blot out from memory's catalogue a single instance so that it may never be recalled? No! that power has not been given unto man. The human mind is like the palimpsest of the ancients, one impression thereon may be superseded by another but not destroyed. Have you ever thought of the marvels of the palimpsest? Let me explain.

In olden times when paper in the cheapness and plenitude of modern days was unknown, when books were written laboriously by hand, letter by letter, each volume was a treasure procurable by the riches of the wealthy alone. The skins of animals converted into parchment formed the fabric that received the pen-written characters—far more costly, and proportionately more durable, than the paper of the present day, which is read in haste or wholly slighted and thrown aside. On such parchment pages were inscribed with care and labour the thoughts of those who wrote. Sometimes it happened that the fabric of the book was of more material value than the inscription—may not the same be said of many a current volume, cheap as is the paper of this age? But in times gone by, parchment once used was not to be discarded even though the record on it was of little worth. The art of the alchemist was invoked to obliterate one inscription that space might be found for another.

Thus the record of theological lore was blotted out to give space for the historian's essay; and this in turn was cleared away that place might be found for the poet's song of chivalry and love; and this, having served its time and purpose, suffered the fate of chemic obliteration so that the legends and arguments of the scientist's theory might be inscribed, and this in turn was superseded by a modern romance.

But let it not be supposed that these records of the past had perished beyond hope. Modern chemistry has arisen, more potent than the alchemy from whose ashes it sprang, and by its subtle

processes each inscription has been brought out in its order to be read in the day of the fulness of times. By a treatment not understood outside the laboratory, the scientist's theory, the historical dissertation, the poet's rhapsody, and the thesis of the ancient theologian—each has been renewed, and thus words of writers long since mingled with the dust are read and understood.

Such a palimpsest is the mind of man; the comparison is not original, but I borrow it to present to you for what it is worth. A newer impression may blot out for a time the earlier inscription on memory's page as this in turn may give place to a still more recent record; but sooner or later, by the mystic processes of Nature's laboratory, each record will be renewed in its order, and by it the writer will be judged.

THE BODY REMEMBERS

Every tissue of our bodily organisms is endowed with the power of memory. The hand that has been taught to pilfer will not easily forget its unholy cunning, and, if the monitorial mind be off its guard, would reach out and clutch though it were within reach of the pearls that ornament the gates of the heavenly city. Every act, whether it be relatively important or insignificant, leaves stamped upon the organs concerned in its perpetration a tendency toward a repetition. Neither body nor spirit will forget its training; not even the grave can rob it of its education.

The body that has been accustomed to dissipation and vice shall come forth from the grave craving the unholy gratification to which it has been trained. Teach the stomach or the nervous system to love the exhilaration of drunken excitement, or the orgies of sexual sin, surely shall the resurrected frame crave the stimulus and the gratification to which it has been inured; the grave cannot kill those passions; the body does not forget.

We talk of "second nature"; that is a misleading term; we have but one nature, and that is the algebraic sum of the habits to which we have accustomed ourselves. The microscopic cells, the fibers of the muscles, the tissues of brain and nerves, all are subject to the influences of education for righteousness or for evil. Not an act ends with itself be it good or bad; its reflex will be manifest in the tendency to repeat; the tissues concerned will remember their lesson, and, apt pupils as they are, will be the more ready to put the example into practice.

It would be a flattering unction for the sinful soul if the past were wholly past; but the effects of the past are persistently present with us. And the future has in store a day in which even the details of the past are to be reproduced—the uncovering and renewal of the palimpsest of the brain, which every one will have to acknowledge. For a time we may fail to recollect; eventually everyone of us will remember the past to our honour or to our condemnation.

PICTURES IN THE ROCKS

The skeptic has scoffed at the idea of a recording angel registering the acts of men; why, the very cells of the bodies of men record the experiences through which they have passed. Not a fibre forgets, not a cell loses its memory. It is likewise true that in inanimate matter no less than in living tissues is the record of the past preserved. Consider the following forceful words by a writer of the long ago:

"*De minibus non curat lex*"—[the law does not concern itself with trifles] is a legal maxim; but in the vocabulary of Nature, "little" and "great" are terms of comparison only. She knows no trifles, and her laws are as inflexible in dealing with an atom as with a continent or a planet. No atom can be disturbed in space, or undergo any change of temperature, of electrical condition, or of other material condition, without affecting the surrounding atoms; by the same law these again transmit the influence to other atoms, and the influence thus given extends through the whole material universe. Every human movement, every organic act, every volition, passion or emotion, every intellectual process is accompanied with atomic disturbance; and hence, every such act or process affects all the atoms of universal matter. Though action and reaction are equal, yet reaction does not return atoms to their former place and condition; consequently, the effects of the least material change are not cancelled but are in some way perpetuated. Hence there exists, not alone in the human conscience or in the omniscience of the Creator, but in external, material nature, an ineffaceable, imperishable record of every act done, every word uttered, nay, of every wish and thought conceived by mortal man from the birth of our first parents to our final end. Thus the physical traces of our most secret sins shall last till Time merges into that Eternity of which not science but religion alone assumes to take cognizance.

Did you ever examine the fossils that the geologist has dug out of the rocks of by-gone ages? What a story they tell! How clearly they testify to past conditions! The foot-print in the hardened sandstone may reveal the existence of bird, reptile, or mammal, long since extinct; the stony page may be read by him who has learned the language of its inscription, and may tell of rainstorms and rippling seas long past. Note the words of Winchell, suggested and inspired by the sight of fossil foot-tracks in hardened stone:

It is a solemn and impressive thought that the footprints of dumb and senseless creatures have been preserved in all their perfection for thousands of ages. . . . The solitary biped, which stalked along the margin of a New England inlet, before the human race was born, pressed footprints in the soft and shining sand which the rising and sinking of the continent could not wipe out.

And further, ponder these lines from Emerson's pen:

Everything in Nature is engaged in writing its own history; the plant and the pebble are attended by their shadows; the rolling rock leaves its

furrow on the mountain side, and the river its channel in the soil; the animal its bones in the stratum; the fern and leaf inscribe their images on the rock; the falling drop sculptures its story on the sand and the stone—in the footstep on the snow or in the ground, we trace in characters more or less enduring, the record of progress.

Not even the rocks of earth forget their past; shall it be said that the human soul is less retentive? No! the fossils of by-gone days are brought forth to testify to what once was present and vital.

Grateful may we be that there is a possibility of making the later records tell of progress and advancement, that thereby the errors and sins of earlier days may be offset and cancelled even if they cannot be obliterated. Habits are the accumulated effects of separate acts, and every act leaves its record in body, mind and soul. Like a scroll is the history of the past rolled up; as a scroll will it be spread, open, and wide on the judgment day. No! we do not, cannot forget.—J. E. T.

MAN AND HIS GOD-GIVEN LIBERTY

Elder William A. Hyde

PRESIDENT OF THE POCATELLO STAKE, IDAHO, U. S. A.

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In this status of man, regrettable as it may seem to some, we see the operation of the law of liberty. There is no restraint of God upon him except the pressure of his conscience and intelligence. His position is now analogous to that of Adam: he may choose the good or the evil according to his inclination or strength to resist.

This liberty extends to men in their organised capacity as peoples, or as nations or governments. In their plans and purposes for development, the Lord has recognised the systems of men; and He has not set up His omnipotent government as against that of His children, but has allowed them to work out their own destiny, whether it brought them to exalted dominion in the earth, or resulted in their utter destruction. The government of God is in the hearts of men; it is a spiritual one, which is eventually to become a physical one as well, when Christ shall reign upon the earth. While possessing all power, the Master said to the wily Scribe: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Christ, though the Lord of the earth, was the subject of Cæsar, for the time had not come for Him to exercise authority over the the bodies of men; but always He asserted His right to rule and exact obedience in spiritual matters.

The Church cannot, as representing God, exact tribute, levy taxes, impose imprisonment, or enforce obedience. Its authoritative realm is purely spiritual. It may require, as it did anciently, that its members shall pay the tithe of their income for its support, and as a gift to the Lord; it may require obedience to regulations as to Christian conduct, but these requirements are not enforceable by the Church, except to the extent that disobedience may forfeit a member's standing. With the member, it is purely a matter of choice; if he truly believes, he will choose to obey, if not, he may lay aside what he may have thought to be his bonds, and may go his own way. As to men and as to nations, the Church can go no further than Christ the Master would have gone, and disregard of this precedent set by Him is proof positive of lack of authority in any church.

THE FREEDOM OF THE MIND

Man is made free to think, and according to the extent of his intelligence and knowledge he is qualified to judge. It was never intended that man's mind should be bound by dogmatic statements either of scientists or of theologians, for that would take away his liberty. His conclusions should be based upon reasonable evidence aided by his faith. If a declaration be God's word, it is the end of argument, but if it be an assumption, merely the presumptuous opinion of some men, it is not binding upon him. Unquestioned or untested infallibility of man is the most dangerous of all intellectual and spiritual tyrants, whether in the field of science, or in that of religion. This is the autocrat of the mind. It makes a narrow cell of forms and observances, and chains man there, the ultimate, as by a mountain wall, until he settles himself down to a passive acceptance of another's dogma, and sleeps as under his mother's lullaby. A young student at college said, when asked how it was possible for a man of intelligence to believe certain doctrines of religion: "It is not for me to disbelieve; hundreds of years ago, greater minds than mine pronounced it true, and it has come down to me as my heritage."

For a mature mind to accept vital things in that manner would be for its possessor to go through life dwarfed and withered in soul. No student of science or of theology can be safe in such a blind acceptance of doctrine, and it is not intended that he should. We may, in case of doubt, go first to the original word, for saith the Lord, "search the scriptures; for in them ye think ye have eternal life." Failing there by the use of such intelligence as we may have, we may go back to the original source of Scripture, and we have been given the key by which we may know. Said the Lord (John 7:17): "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

EACH MAY TEST THE TRUTH

The mind and faith of man must apply the test. The duty of reasoning and study rests upon every man. The Lord encourages investigation. "Knock, and it shall be opened unto you" said He, "seek, and ye shall find." And again, says the Apostle James: "If any of you lack wisdom, let him ask of God." Each man by the true spirit in him may test the truth in all other men, and he is bound by their word only as they speak the truth. In this way, and by this reasoning, we attribute infallibility to God only. Thus we are delivered from the chains of crystallised dogma, and invited to a consideration of all that He has ever said, and to all that He may now say through any means by which He may desire to communicate with man.

In some choice modern Scripture the Lord has said to His people (Doctrine and Covenants 88: 118): "Seek ye out of the best books words of wisdom; seek learning even by study and also by faith." "Study and learn and become acquainted with all good books, and with languages, tongues and people." We see that the Lord intends that the great field of knowledge shall be open to all men. That we should be choice in our reading it should not be necessary to argue, for to be otherwise would be to open our minds to the inroads of falsehood and corruption. All truth comes from God, the author of light, and I think that He accepts the conscientious and intelligent author to be His servant in giving knowledge.

It seems to me that the purpose of the divine founder of the Church of Jesus Christ of Latter-day Saints was to make of it a great forum or stage for the development of men. Said the Lord to His people anciently: "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) That promise has not been withdrawn. In this day He has said of the action of the Church: "All things shall be done by common consent in the church, by much prayer and faith." A democracy of men's minds with God as the final arbiter! Can there be greater liberty than that?

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To ADMINISTER in the ordinances of God requires an authority distinctively different from any that man can originate or arrogate to himself. Let Cæsar regulate the things of Cæsar, if you will, but let not Cæsar essay to administer the things of God. The Gospel of Jesus Christ is eternal, it shall never be destroyed nor shaken. The laws of God are immutable and compliance therewith, in mode as well as in spirit, is indispensable to salvation.—J. E. T.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 7, 1926

EDITORIAL

THE FORM AND POWER OF GODLINESS

Desiring to purchase some electrical appliances I visited the salesroom of a large establishment, and was gratified and amazed at the splendid display. There were lamps, some plain and others with gorgeous shades for table and desk; there were electroliers, ranging from the simplest pendant to the most massive of hanging clusters; there were call-bells in variety; there were electric irons, heaters and other utensils in attractive diversity.

I turned the switch to test a particular lamp, but lo, there was no light! The attendant told me that the lamps were there as an exhibit only, but were *not connected up*; which meant, of course, that they were not in the circuit of the energizing current, which alone could raise the dark filament to incandescence.

I examined the bells, but when I pressed the button I listened in vain for the responsive tinkle. And so with everything in the shop—pleasing to look upon, some pieces artistic, all suggestive of usefulness, but, as displayed, they were ornaments and nothing more, for they were *not connected up*.

As I left the shop I mused over the circumstance. A burning candle of tallow is worth more in terms of utility than the most elaborate of electroliers without the current. Then crept into my musings as a fitting parallel the scriptural description of minds and souls darkened and deceived by outward appearances while devoid of spirituality: "Having a form of godliness, but denying the power thereof." (2 Tim. 3:5.)

Men may organise church congregations, and erect church buildings—from humble chapel to stately cathedral—but what are all such but elaborate externals if they are *not connected up* with the source of divine wisdom and authority through the circuit of the Holy Priesthood?

There are numerous forms and varieties of outward godliness on display to-day, any and all of which may be of minor and temporary good through their appeal to human faculties and emotions, but lacking the vitalizing power of the Holy Ghost, by which alone can revelation come from God to man. Further, there are those who deny the possibility of direct communication from the heavens, perhaps not realising that thereby they deny the very existence of a living and personal God.

In the spring of 1820, Joseph Smith, bewildered by the dissen-

sions of conflicting and contending sects, sought the Lord in prayer, to know which of the many was the true Church of Christ. He avowed that as he prayed a manifestation of indescribable glory was given him: that God the Eternal Father, and His Son Jesus Christ appeared in bodily presence and conversed with him. This is the latter-day prophet's account of what followed:

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. . . . I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, *having a form of godliness, but they deny the power thereof.*"—Pearl of Great Price (new edition) page 48.

How could it be otherwise in view of the long period of man-made sacerdotalism, during which the conception of a personal God had been darkened by the impenetrable cloud of human precept and dogma?

For centuries, sects and churches had been coming into being, to gratify the fancy of men—of many patterns, of strange and sometimes elaborate design, and all of curious workmanship.

Admitting the many current *forms of godliness*, I pray you give heed to the need of the *power of godliness*. The Lord has emphasised the distinction in a latter-day revelation relating to the essentiality of the holy Priesthood, wherein He hath said:

Therefore, in the ordinances thereof, the power of godliness is manifest. And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh.—Doctrine and Covenants 84: 20-21.

J. E. T.

ATHEISM A MERE BUBBLE

In a broad sense, the philosophy, according to which a man orders his life, may be called that man's religion. It may or may not involve the idea of God or an organised body of believers. If it guides a life, it is that life's religion, whether it leads to weakness or to strength.—Dr. John A. Widtsoe.

It is alarming but true that so-called atheism, a wretched and vain philosophy, is shaping the destinies of many in the world today. The God-denying, Deity-defying class is composed of two factions, the passive or negative atheists, who merely ignore the existence of a Supreme Being, and the arrogant or dogmatic type, who openly deny that God is, and try to force their personal

assumptions upon others. Atheism as a belief comprises several lukewarm divisions: deism, which implies a professed belief in God, but denies to Deity the power to reveal Himself directly to man; agnosticism, which holds that God is unknown and unknowable; and infidelity, which rails against Christianity and manifests scepticism and unbelief on matters religious.

The Press reports that the modern youth of Russia are "labouring feverishly for the reformation of the world. They have all the zeal of religious enthusiasts, but they leave God out of their undertaking. They are taught to look to themselves and to Nature."

In the United States atheists are functioning and proselyting in organised capacity. The tentacles of the body are reaching out to grasp and ensnare the youth of the land. Planned campaigns are being launched "to prevent the church from instilling its superstition into the plastic mind of youth."

Atheism is the denial of the existence of God; in a milder form it may consist in ignoring Deity. But the professed atheist, in common with his believing fellow mortals, is subject to man's universal passion for worship; though he refuse to acknowledge the true and living God, he consciously or unconsciously deifies some law, some principle, some attribute of the human mind, or perchance some material creation; and to this he turns, to seek a semblance of the comfort that the believer finds in rich abundance through prayer addressed to His Father and God. I doubt the existence of a thorough atheist—one who with the sincerity of a settled conviction denies in his heart the existence of an intelligent and supreme power.—*The Articles of Faith.*

Universal and abject apostasy in Christendom, and utter disgust for the dissension and confusion that exists among sects, sectaries, and cults, has literally driven many to ignore or outwardly deny God; but atheism in organised form is nothing short of fulfilment of Peter's prophetic utterance:

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.—2 Peter 2: 1.

What is atheism anyway? Mainly a blatant denial of facts and fundamentals. What has atheism to offer? Nothing more than a shallow or empty conception of life. It represents a degrading type of destructive criticism; its mission is to destroy, to obliterate the faith of others, and leave emptiness in place thereof. Atheism is as a bubble—unsubstantial, transient. Bubble-like it rises to the surface of human affairs and bursts, liberating poisonous fumes, which stifle some but purify the spiritual atmosphere of others, rendering these more immune from the contagion of doubt.—James K. Knudson.

KEEPING PHYSICALLY FIT

Miss Annette Kellerman, famous as a professional swimming expert and renowned for her beauty of face and form, and vigorous physical condition, wrote in an article published by the *Daily Express*, London, September 22nd, the following:

I am proud of my perfect physical condition and my ability to work hard, because I know that I have myself created it. . . .

In regard to food, I myself eat no meat or white bread, drink no tea or coffee. Neither do I smoke nor drink. And to these abstentions I attribute the fact that I do not know the meaning of nerves, and never need a stimulant.

Looking upon the mortal tabernacle as a sacred heritage, Latter-day Saints indorse and observe every precept that pertains to bodily welfare. Physical stamina, uncommon endurance, coupled with happiness and longevity, are the rewards abundantly manifest in Latter-day Saint communities.

The prescriptions for good health given by Miss Kellerman are in harmony with what the Church of Jesus Christ of Latter-day Saints has staunchly advocated for the past ninety-three years. The word of the Lord has anticipated even the modern science of dietetics and the prudence of the best doctors who recommend abstinence from tobacco and enervating drinks. The Lord revealed to Joseph Smith in 1833 "A Word of Wisdom", which reads, in part:

And again, tobacco is not for the body, neither for the belly, and is not good for man. . . .

And again, hot drinks are not for the body or belly. . . .

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly.

To keep physically fit should be the endeavour of all; happiness is the companion of good health.—James K. Knudson

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MAN AND HIS GOD-GIVEN LIBERTY

(*Concluded from page 631*)

And as if it were not enough that He should open the door and invite men to enter, the Lord has bound the officers of His Church by solemn warning, that they should not encroach upon the rights and liberties of men. Said He:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned. . . .

When we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the

souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

With these conditions surrounding him, there is a premium put upon the initiative and energy of the individual. As surely as merit can rise in any position in the world, it rises in the Church of God. The merit of humility and faith first, and after these industry, learning, experience; and in this great school are being graduated thousands of staunch men and women whose faith is founded on a rock. These virtues the members of the Church may bring to it as natural endowments of physical power and mental capacity, as well as the acquired gifts of the enlightening influence of the Spirit that has been given to them. These are in common with every other member and are part of the spiritual, mental and physical capital of the Church.

And the Church is seeking for the salvation of men. After all, what is salvation but freedom from the results of sin? In its highest form it is exaltation in the presence of God. This is the freedom that God offers to us. It is ours by obedience to His requirements, not otherwise. Paraphrasing the Scripture, there is ever the invitation: "My friend, come up higher; come up above where there is greater liberty, where there is greater intelligence and light. Let us 'stand fast in the liberty wherewith Christ has made us free.'"

My kind friends, good night.

THE MANCHESTER CONFERENCE

About nine months ago missionary elders were placed in Glossop, a town of twenty thousand inhabitants in the hills of Derbyshire. The gospel message had not been sounded there for many years; but through prayerful and energetic work on the part of the missionaries, coupled with divine assistance and blessing, many friends were made, not a few of whom have become earnest inquirers. The missionary work was furthered by a successful community meeting held at Glossop in the fore part of June. In view of these facts it was deemed advisable to let the influence of a Latter-day Saint conference be felt in the vicinity. Resident members of the Manchester district eagerly cooperated, and Sunday morning, September 26th, found a spirited concourse assembled in the large auditorium of the Victoria Hall, a spacious public building in Glossop. Regardless of adverse weather conditions, members and friends from all parts of the district journeyed there for the day, and goodly numbers of local citizens mingled in attendance with them. President James E. Talmage, Sister May Booth Talmage and Elder James K. Knudson from

Mission headquarters were in attendance, together with President Landell S. Merrill and the nine Traveling Elders of the district.

The M. I. A. slogan for 1926-27 "We stand for a testimony of the divine mission of Joseph Smith" was the theme of the morning service. Young people from the several Sunday Schools of the district developed this subject in an unusual and pleasing order, comprising dialogue, narrative, poetry and song. Numerous truth gems of "Mormonism" were cited and explained. Descriptions of the inception of the Church, the coming forth of the Book of Mormon, the intrinsic value of the Gospel, and tribute and eulogy to the Prophet Joseph Smith, made the program thoroughly interesting and edifying. President Merrill extended a hearty welcome to all present. Elder Allen C. Reynolds pointed out that to-day is a day of investigation and research; people are learning that obedience requires knowledge, and are striving to gain enlightenment that they may obey. This spirit of inquiry should be applied to the Gospel of Christ, for our salvation depends on obedience to its laws. Elder Eugene R. Budge affirmed that the appearance of God the Father and His Son Jesus Christ to Joseph Smith was an epoch-making event, one which has directly affected the lives and shaped the destinies of many mortals. Sister Talmage explained the origin, aim, and purpose of the M. I. A. More light has been shed upon humanity through Joseph Smith than through any other man who ever lived, the Saviour excepted, she declared, and added that everyone should investigate and study the life and teachings of the great latter-day prophet. Such feeling of resentment toward the Church of Jesus Christ of Latter-day Saints as is occasionally shown is founded upon misunderstanding, averred the Mission President. The Church is patient with those who falsely accuse and slander it, and counsels all who desire to gain for themselves knowledge concerning the divinity of Joseph Smith's mission to do so through solemn prayer—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The issue is too momentous to shun with a smile and a shrug. Every storm of persecution has caused the roots of the Church to sink deeper into the soil, its limbs to extend further skyward, and its trunk to strengthen. The Church will ever withstand the tempests of adversity, for it is of divine origin and existence.

President Merrill presented a general survey of current conditions in the district and the work accomplished during the last six months, which report revealed the following important points: The district comprises six organised branches, namely: Bolton, Hanley, Hyde, Manchester, Rochdale and Oldham; there are 443 resident members, 71 of whom hold the Priesthood; auxiliary organisations are functioning in all of the branches but one; the slogan adopted at the first of the year, "Every member a missionary", has netted very substantial results. The Traveling

Elders have laboured tirelessly and unceasingly: they have distributed 83 copies of the Book of Mormon, 131 other books, 2,229 pamphlets, 13,910 tracts; and have visited 75 per cent. of the rural parts in the district. There have been 28 baptisms thus far this year, as compared with 17 for the whole of last year. In his concluding remarks President Merrill said that good will and peace will be a reality when men adjust their hearts to the Gospel of Jesus Christ. Firm personal convictions of the doctrines preached by the Latter-day Saints were affirmed by Elders Lathael L. Fryer, Henry R. Price, N. Glenn Stanford, Vaughn P. Sheffield and Archie L. Baird. Each of these brethren coupled his testimony with a brief enlightening address. I would rather be called a liar and know that I am truthful, than be known as a man of veracity and inwardly be a falsifier; I would sooner be named a thief, and know myself to be honest, than be regarded as a righteous man and be of reality a filcher. So spake the Mission President, and continuing said: Whatever you call the Latter-day Saints, don't call them insincere.

The restoration of the Gospel inaugurated a dispensation of enlightenment and advancement, stated Elder F. Donald Merrill, the first speaker of the evening assemblage. There is nothing in the world more valuable to me than my testimony and knowledge of the truth, avouched Elder Waldo M. Osmond. Sister Talmage pointed out that although Latter-day Saint missionaries come in direct contact with every prominent religion, no one of them has been known to be converted to another faith. On the contrary, the precepts and examples of our missionaries have prompted many people to turn to the Church of Jesus Christ for light and salvation.

> Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.—James 3: 11, 12.

With this criterion for a text, Elder James K. Knudson demonstrated how the "sweet" stream of "Mormonism" flowed from a pure fountain. The Mission President discoursed on divine revelation. Righteous men receive light from on high in varying measure and degree, but they prefer to call this inspiration by such natural terms as discovery or invention, and exclude any suggestion of the supernatural. After summarising existing conditions in the world, he affirmed that the Gospel of Jesus Christ is the only panacea for the ills, afflictions and complaints of capital and labour; these distressful conditions will be ameliorated in proportion to the application of gospel precepts.

The Traveling Elders met with the Mission President on Saturday at Manchester, gave reports of their summer labours and received instruction for following up the work during the fall and winter months. Priesthood and auxiliary meetings were held between the general sessions on Sunday.

Manchester and Glossop newspapers gave short but pleasing reports of the conference.—JAMES K. KNUDSON.

THE EDUCATION TO BE DESIRED

EDUCATION does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the youth the shapes of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a painful, continual and difficult work—to be done by kindness, by watching, by warning, by precept, and by praise, but, above all, by example.—RUSKIN.

FROM THE MISSION FIELD

Release—Elder David H. Newman, who has laboured as a Traveling Elder in the Birmingham, Welsh and London Conferences, has been honourably released to return to his home in America. He sailed from Liverpool on October 2nd by the steamship *Baltic*.

Appointment—Elder Raymond H. Haight has been appointed President of the Sheffield Conference to succeed President James H. Bowns, who has been honourably released. President Bowns leaves the conference with personal regret equaled only by that of his associates and friends. Ill health is the cause of his return home at this time.

Doings in the Conferences: *Bristol*—One person was baptized by Elder Lee W. Lund and confirmed by Elder Harvey P. Foster in the Plymouth Branch on September 26th.

Leeds—Harvest festival services were held in the Clayton Branch on Sunday, September 26th; on Monday a fruit banquet and sale were conducted under the auspices of the Relief Society.

Nottingham—Fruits of the harvest season donated by resident members and friends were sold at a harvest festival held at Leicester on September 27th. The proceeds will be used to promote the work of the auxiliary organisations.

Branch Conferences: Of the Nottingham Branch, Nottingham Conference, on September 19th. President Orson H. Pratt and Elders E. Eric Snow and J. William Funk spoke.

Of the Sheffield Branch, Sheffield Conference, on September 19th. Gospel discourses were delivered by President James H. Bowns and Elders James R. Bargh, Raymond H. Haight, Theodore N. Hutchings and Moroni B. Langford.

Of the Gainsboro Branch, Hull Conference, on September 19th. President Richard D. Hooper and Elders Alma A. Timpson, Albert B. Carr and Edward M. Bunker discussed gospel themes.

Of the Wolverhampton Branch, Birmingham Conference, on September 19th. President J. Forest Wood and Elders Laurence Peterson and John B. Ward addressed the assemblies on the principles of the Gospel.

Of the Leicester Branch, Nottingham Conference, on September 26th. President Orson H. Pratt and Elders E. Eric Snow, George F. Deem and George S. Wright took part.

Of the Grimsby Branch, Hull Conference, on September 26th. "Baptism for the Dead" was the theme treated by members of the Sunday School. Interesting discourses were delivered by President Richard D. Hooper and Elders Melvin H. Archibald and Frank J. Larson.

POEMS AND TREES

Poems are made by fools like me,
But only God can make a tree.—KILMER.

Are poets, then, but clownish tools,
And poesy the sport of fools?

Surely you did not mean it, friend.
Forgive me, if your thought I mend.

The God who made that lovely tree
Made poets too, and poetry.

Who fashioned the majestic oak,
Through Shakespeare and through Wordsworth spoke.

Who planted the uptowering pine,
Gave form and force to Milton's line.

Folly's creations! Are they so?
A million voices answer, No.

And none among them will decree
Kilmer was less than Kilmer's tree.

ORSON F. WHITNEY

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FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN